

music was both vocal and instrumental. It was unlike any thing earth ever knew.

Her statement is without any affectation. Her spirit seems as pure as an angel—She is, I think she said, without temptation. I have found few others who seem in the same moral and religious condition,—pure and artless and innocent as Eden! She wants patience to wait for the glory she saw; but has the assurance of it, if faithful, soon. Has faith now that she shall not "sleep" but be "alive and remain unto the coming of the Lord." To sustain her faith I gave her John 11: 26, in which she was interested.

She asked what I thought of the state of the dead, I gave her 1st Thess. 4: 13, 18. The word "sleip" is employed four times, and then the idea is again expressed by the term "dead in Christ." The "dead"—those asleep are placed in contrast with those who are "alive" in Christ, at his coming. She thought it was so because prior to her death she knew all that was passing and after she came out of that state, but knew "nothing at all" during that period. "The dead know not any thing," they shall "not awake nor be raised out of their sleep" till the resurrection, Job 14 & 19th chapters, Ps. 16 & 17th; Acts 2: 29-34; Heb. 11: 13-32, 39; Rev. 11: 17; Acts 26, 27; Titus 2: 11-14. 2nd Tim. 4: 1, 8.

I am in health on my way to see Bro. F. G. Brown and others. Adieu.

Yours in the blessed hope,
J. B. COOK.

Letter from Bro. Lyford.

Thornton, N. H., Feb. 15, 1846.

And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came & destroyed them all. Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted; but the same day that Lot went "out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed. Luke 17: 26-30.

Here we see Jesus telling his disciples in what state he should find the world in the day when he should be revealed. They will be eating, marrying wives, and giving in marriage, buying, selling, planting and building. How many perished that were found doing these things? But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Well, it follows that God's children will not be found doing these things as the nations of the world do. The little flock all understand that to be consistent in this day of the Lord, while we are commanded to wait the return of our Lord from the wedding, we cannot marry wives, or plant, or build; and only sell, that we may give alms, as Christ commands in Luke 12: and buy not to traffic and increase our substance but feed the flock, both temporally and spiritually. Doubtless the little flock all believe this, and if this, we see a wide contrast between us and the world. But there is another point which I plead guilty in. Perhaps some will cry out fanaticism, when you come near their appetites. They did eat, they drank; This is the point I want to come at. Shall we be eating and drinking like unto this wicked world, and escape? I think not, according to the scripture. Let us go back to the 10th day of 7th month, to our experience: Did we then eat and drink like the wicked? No. And God was with us. There was not a dog to move his tongue. We were truly wondered at. And I believe the time has come when we should not seek nor take thought for our life what we shall eat, or drink, or wherewith we shall be clothed; but to seek the Kingdom of God and his righteousness and all things we need God will give us; and God knows what we need before we ask him.

My object in writing these few lines is to glorify God and encourage the little remnant to hold on their way, and not begin to murmur, as did the ancient Israelites. They said, We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and

the onions, and the garlicks. Nu. 11: 5, read the whole chapter.

I will now quote a few texts of scripture showing the dealings of God with his people, believing all scripture is given by inspiration of God, and is profitable. Gen. 1: 29. And God said, behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat. 1st Ki. 19: 6. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head: Read the whole chap. Dan. 1: 12-25. Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink.—Then let our countenances be looked upon before thee and the countenances of the children that eat of the portion of the Kings meat, and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the kings meat. Matt. 3: 4. And the same John had his raiment of camel's hair, and a leather girdle about his loins: and his meat was locusts and wild honey.

And Christ says, Take heed to yourselves, lest at any time your hearts be overcharged with *surfeiting*, and *drunkenness*, and cares of this life, and that day come upon you unawares, Luke 21: 34.

Bro. Jacobs, will the consistent Adventists, (as they call themselves) love this doctrine? And shall begin to smite his fellow servants, and to eat and drink with the drunken, Matt. 24: 40.

Yours praying the Lord to direct me into the patient waiting for Christ.

ALBERT LYFORD.

Letter from Sister Harmon.

Falmouth Mass., Feb., 15, 1846.

BRO. JACOBS:—

My vision which you published in the Day-Star was written under a deep sense of duty, to you, not expecting you would publish it. Had I for once thought it was to be spread before the many readers of your paper, I should have been more particular and stated some things which I left out. As the readers of the Day-Star have seen a part of what God has revealed to me, and as the part which I have not written is of vast importance to the Saints; I humbly request you to publish this also in your paper. God showed me the following, one year ago this month:—I saw a throne, and on it sat the Father and his Son Jesus Christ. I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself; He said he had, but I could not behold it; for, said he, if you should for once see the glory of his person, you would cease to exist. Before the throne was the Advent people, the Church, and the world. I saw a company bowed down before the throne, deeply interested while most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus, then he would look to his Father and appeared to be pleading with him. Then a light came from the Father to his Son and from him to the praying company. Then I saw an exceeding bright light come from the Father to the Son and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it. Others were careless and did not cherish the light and it moved off from them. Some cherished it and went and bowed down before the throne with the little praying company. This company all received the light, and rejoiced in it as their countenances shone with its glory. Then I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies within the veil, and did sit. There I saw thrones which I had not seen before. Then Jesus rose up from the throne, and most of those who were bowed down rose up with him. And I did not see one ray of light pass from Jesus to the care-

less multitude after he rose up, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on him as he left the throne, and led them out a little way, then he raised his right arm and we heard his lovely voice saying, wait ye, I am going to my Father to receive the Kingdom. Keep your garments spotless and in a little while I will return from the wedding, and receive you to myself.—And I saw a cloudy chariot with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; he stepped into it and was borne to the Holiest where the Father sat. Then I beheld Jesus as he was before the Father a great High Priest. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Then Jesus shewed me the difference between faith and feeling. And I saw those who rose up with Jesus send up their faith to Jesus in the Holiest, and praying, Father give us thy spirit. Then Jesus would breathe on them the Holy Ghost. In the breath was light, power and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne. They did not know that Jesus had left it. Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, My Father give us thy spirit. Then Satan would breathe on them an unholy influence. In it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and they at once received the unholy influence of Satan.

About four months since, I had a vision of events, all in the future. And I saw the time of trouble, such as never was,—Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Just before we entered it, we all received the seal of the living God. Then I saw the four Angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion.—Then we cried to God for deliverance day and night till we began to hear the bells on Jesus' garment. And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of the bells, and knew our High Priest was coming out. Then we heard the voice of God which shook the heavens and earth, and gave the 14,000 the day and hour of Jesus' coming. Then the saints were free, united and full of the glory of God, for he had turned their captivity. And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on the cloud which carried him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, the Synagogue of Satan worshiped at the saints feet.

ELLEN G. HARMON.

Letter from Bro. Crosier.

Rochester N. Y., Feb., 21, 1846.

DEAR BRO. JACOBS:—

"The Day-Star Extra" is received. We are satisfied. It, however, has several typographical errors, some of which need to be corrected. The o is long in Hagiion, being in the Greek Omega, which shows that the word is in the gen. pl.—The word "contradiction" pa. 38, first column and 70th line should be "contradistinction." Ex-punge "on" in the next column, last paragraph and 5th line. Read "David" for "Daniel" 4th line, same paragraph. "Desired" for "designed," next column 29th line. "Analogy" for "analysis" pa. 30, first column, 62nd line. "Admonition" for "administration" next column, 58th line." "Transgressions" for "transgressors" next column 5th line from the bottom. "Defines" for "affirms," pa. 40, first column, 9th line from the bottom.—"Being" for "leaving" next column, 43rd line.—"On" for "of" next column 2nd line. "Imputed" for "imparted". pa. 42, first column 7th line. In